



Elder Marion G. Romney of the Council of Twelve Apostles

January 1954

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CREATIVE WORSHIP

—Editorial

ANOTHER Christmas has passed into history. Another New Year is before us.

Christmas has brought us another opportunity and occasion to worship our Lord and Saviour. Jesus Christ and to thank Our Father in Heaven for the gift of the life and plan and sacrifice of His beloved Son.

The New Year brings us new occasions and obligations to apply our worship in the creative processes of becoming more unto the likeness of our Creator.

When the Lord made man "in his image after his likeness," it was a spiritual as well as a physical likeness. (Ether 3:14, 15, 16.)

When man was given the Gospel, the plan of life and salvation, the continuing process of the creation of man into the likeness of God was accelerated. One of the essences of that plan is the principle of free agency. By the application of this principle man may become active on his own initiative in the creative process of making himself into the likeness of the Creator.

To have the right to choose for himself, and with this right—its corollary—the obligation to accept all the consequences of the choice made—man has in his power the choice of powers of destruction as well as of creation. If he chose those of creation, he chooses truth and righteousness, light, and all that is good and the good cometh from God. In this, man may become creator, because then he becomes an ally of the Creator.

All true worship of God is occasion for strengthening and fortifying this allegiance of man to the Creator. True worship is properly a creative process. Worshipers in spirit and in truth are modelled more into the likeness of the Being whom they worship.

The purpose of worship is to provide worshippers with the opportunity, motivation, ideas and inspiration with which they can imitate the thoughts and works of the Creator, and thus little by little become more like Him.

In numerous practical, every day ways we can imitate Him. In His love and care for the lonely, the sick, the under-privileged and unfortunate of the world about us, we can imitate Him. These are universally recognised as elementary manifestations of the Christ-like life.

How mature are we in this "form" of Christ-like living? Those who are unkind, uncharitable and indolent haven't even started to school in these principles, to say nothing of having "passed" or "failed" any test to discover progress.

In numerous practical ways every day we can imitate Him as savers. We can save ourselves and others from the harm of false and uncharitable comment. We can save each other's reputations. We can help others by saving "face." We can imitate the example of the Saviour who said to the woman: "Neither do I condemn thee, go thy way and sin no more." If He would not condemn her as she had been

charged, for a stronger reason whoever would be creative in this Christ-like sense, must imitate Him.

Everything that we can save of all that is "virtuous or of good report and praiseworthy" by that much strengthens our position as savers, of mankind and is worthy imitation of the Creator.

We participate in the creative processes also to the degree that we apply the eternal, universal principles of truth revealed through the Gospel of Jesus Christ. Creation is a process of organising already existing matter and of applying eternal principles of truth in orderly ways to the bringing into existence of new results.

As man is guided by the Holy Spirit into all truth and intelligence or the light of truth guides his path, the creative processes can go on to the blessing of mankind.

As people teach each other by precept and example, in the formal situations of classes for learning, as well as by setting before others patterns worthy of imitation, they are creators.

Worship and participating in it in spirit and in truth are creative to the degree that worshippers are motivated to transform their lives into the likeness of the Lord whom they worship.

This is our assignment for ourselves and all of you for the year 1954.

MARION G. ROMNEY

ELDER Marion G. Romney, on Saturday, October 6th, 1951, was sustained as the 68th apostle of the Church and a member of the Quorum of the Twelve Apostles. He was born in Colonia Juarez, Mexico, September 19th, 1897, son of George S. Romney and Artemesia Redd.

His early education was gained in the schools of Juarez. In 1912 the family moved to Salt Lake City, having been driven out of Mexico during the unrest of the revolution and the maraudings of Pacho Villa.

Elder Romney was graduated from Ricks College at Rexburg, Idaho, where his father was president. From 1920 to 1923 he was a missionary in Australia.

In 1926 he was graduated from the University of Utah with the degree of Bachelor of Science and

in 1932 the degree of Bachelor of Laws was conferred upon him. He was admitted to the bar. His active legal career included serving as assistant to city, county and district attorneys.

In the Thirty-third ward he was active in the priesthood and in the auxiliaries. In 1935 he was ordained a bishop and three years later was sustained as President of Bonneville Stake.

For ten years as assistant managing director of the Church Welfare Plan and as an assistant to the Council of the Twelve Apostles, he has become well known and beloved throughout the Church.

Elder Romney married Ida Jensen in 1924. They are the parents of two sons, Richard J. and George J.

LINE OF AUTHORITY

MARION G. ROMNEY was ordained an Apostle October 11th, 1951, by David O. McKay.

DAVID O. MCKAY was ordained an Apostle April 9th, 1906, by Joseph F. Smith.

JOSEPH F. SMITH was ordained an Apostle July 1st, 1866, by Brigham Young.

BRIGHAM YOUNG was ordained an Apostle February 14th, 1835, under the hands of the three witnesses, Oliver Cowdery, David Whitmer and Martin Harris who were blessed by the laying on of hands of the Presidency (Joseph Smith, Sidney Rigdon and Frederick G. Williams) to choose and ordain the Twelve Apostles (D. & C. 18:37; History of the Church, Vol. 2, pp. 187-188) after which the Presidency laid their hands upon them and confirmed their blessings and ordinations (Times and Seasons, Vol. 6, p. 868).

JOSEPH SMITH and OLIVER COWDERY received the Melchizedek Priesthood in 1829 from Peter, James and John.

PETER, JAMES and JOHN were Apostles and angelic ministers of the Lord Jesus Christ, chosen and ordained by Him (John 15:16).

TRUST IN THE LORD

By Apostle Marion G. Romney

“IT is better to trust in the Lord than to put confidence in man.

It is better to trust in the Lord than to put confidence in princes.” (Ps. 118:8-9.)

In these lines the psalmist has voiced an eternal truth which every soul will recognize and acknowledge sooner or later.

Some people, like Cardinal Wolsey, to their sorrow, learn it later. You will recall that he gave a long life in the service of three English sovereigns and enjoyed, while he did it, great wealth and power. Finally, however, he was shorn of all his greatness by an impatient king. It was only then, as he stood disillusioned among the ruins of his life, that he said (so Shakespeare puts it),

“Had I but served my God with half the zeal
I served my king, he would not in mine age
Have left me naked to mine enemies.”

(Henry VIII, Act III, Sc. 2)

Now, my beloved young brothers and sisters, in the words of Alma I testify to you that I do know, as I know that I live,

That whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day. (Alma 36:3.)

And I plead with you to determine now, in your youth, to trust in the Lord and live for His promises. For there are promised blessings which follow, as the night the day, obedience to each of the Lord's commands.

Take for example, the promises given in the Word of Wisdom. Says the Lord,

... all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be

weary, and shall walk and not faint.

And I the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel and not slay them. (D. & C. 89:18-21.)

This reference to the destroying angel passing by the children of Israel brings to mind that to persuade the Egyptians to let Israel go,

. . . the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the first born of cattle.

. . . and there was a great cry in Egypt; for there was not a house where there was not one dead. (Ex. 12:29-30.)

But in his death-dealing mission the "destroyer" was to pass by, and did pass by, without slaying the firstborn therein, the homes of those Israelites who had marked their door lintels and side posts with the blood of a lamb, as directed by the Lord.

From this promise in the Word of Wisdom and other scriptures, it appears that there are destroying angels who have a work to do among the peoples of the earth in this last dispensation. The Lord told the Prophet Joseph Smith that because all flesh was corrupted before him, and the powers of darkness prevailed upon the earth, these angels were

Waiting the great command to reap down the earth, to gather the tares that they may be burned. (D. & C. 38:11-12.)

That was in 1831. In 1894, President Woodruff said:

"God has held the angels of destruction for many years lest

they should reap down the wheat with the tares. But I want to tell you now, those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things." (The Improvement Era, 17:1165.)

Now, my beloved young brothers and sisters, in view of this revealed knowledge and understanding which the Lord has given concerning what is transpiring about us, is it not a glorious thing to have the assurance that if we will clothe ourselves with bodies purified through observance of the Word of Wisdom, these destroying angels will pass us by, as they did the children of Israel, and not slay us? Well, this is one of the blessings to follow observance of the Word of Wisdom.

The promised blessings for obedience to the law of tithing are many. One of them has to do with the productivity of the soil. I remember being impressed with this thought twenty-three years ago this conference as I listened to the remarks of Elder James E. Talmage. Said he,

"Do you know that the soil can be sanctified by the tithing of its products? The land can be sanctified. There is a relationship between the elements and forces of nature and the actions of men." (Conference Report, October, 1929, page 68.)

This statement is in harmony with the sentiments of President

Brigham Young. Said he,

"Talk about these rich valleys, why there is not another people on earth that could have come here and lived. We prayed over the land, and dedicated it and the water, air and everything pertaining to them unto the Lord, and the smiles of heaven rested on the land and it became productive." (Discourses of Brigham Young, p. 483.)

A companion reward for paying tithing sounds like crop insurance. Listen:

Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruits before the time in the fields, saith the Lord of hosts. (III Nephi 24:10-11.)

Another reward for paying tithing is a guarantee against being consumed in the burning to accompany the advent of the Saviour. In the eighty-fifth section of the Doctrine and Covenants, the Lord explains that His purpose in tithing His people is "to prepare them against the day of vengeance and burning," (v. 3) and in the sixty-fourth section He says,

Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming. (Ibid., 64:23.)

Personally I have always con-

sidered tithing to be the law of inheritance in the land of Zion, for the Lord said when He gave the law that all those who gathered to Zion should observe it, or they should not be worthy to abide among the inhabitants of that land. (Ibid., 119:5.)

And now, the last specific commandment to which I direct your attention is, "Thou shalt not commit adultery." (Ex. 20:14.)

You will recall, of course, Alma's teaching his son Corianton that unchastity is the most serious offence there is in the sight of God, save murder only. You will remember too, these words from Paul's first epistle to the Corinthians:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy. (I Cor. 3:16-17.)

Ten years ago the First Presidency said to the youth of the Church, "Better dead clean, than alive unclean."

I can think of no blessings to be more fervently desired than those promised to the pure and virtuous. Jesus spoke of specific rewards for different virtues but reserved the greatest, so it seems to me, for the pure in heart, "for they," said He, "shall see God." (Matt. 5:8.) And not only shall they see the Lord, but they shall feel at home in His presence. Here is His promise:

... let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God. (D. & C. 121:45.)

The rewards for virtue and the consequence of unchastity are dramatically portrayed in the

lives of Joseph and David.

Joseph, though a slave in Egypt, stood true under pressure of the greatest temptation. As a reward he received the choicest blessings of all the sons of Jacob. He became the progenitor of the two favoured tribes of Israel. Most of us take pride in being numbered among his posterity.

David, on the other hand, though highly favoured of the Lord—indeed, he was referred to as a man after God's own heart—yielded. His unchastity led to murder. The consequences—like Lucifer he fell; he lost his families and his exaltation. (Ibid., 132:39.)

And now, my young brothers and sisters and friends, I shall not say more except to renew my plea that you believe in and live for the promises of the Lord. Don't be as the people were in the days of Malachi. They argued that it was unprofitable and vain to serve God because, as they saw it, the proud were made happy, the wicked set up, and they that tempted God were delivered. Have the good sense to realize and remember that today, as well as in the days of Malachi, a book of remembrance is written before the Lord for those that fear Him and think upon His name.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

For, behold, the day cometh that shall burn as an oven; and

all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Says the Lord in a glorious promise to the righteous,

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. (Mal. 3:17-18; 4:1-2.)

Oh, my beloved young folk, believe in and live for the promises of the Lord by keeping His commandments. If you will do this, even though you do not now have full confidence in those promises, I assure you that that confidence will come.

. . . never be weary of good works, but . . . be meek and lowly in heart; for such shall find rest to their souls.

O remember, . . . and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God.

Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord; yea, let thy thoughts be directed unto the Lord: yea, let the affections of thy heart be placed upon the Lord forever.

Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day. (Alma 37:34-37.)

MATTHEW COWLEY, Apostle

... testified in word and deed

Elder Matthew Cowley, of the The Quorum of Twelve Apostles, died Sunday, 13th December, 1953, of a heart ailment, while sleeping, during his stay in Los Angeles, where he went to assist in the laying of the cornerstone of the Los Angeles Temple.

Elder Cowley, born 2nd August, 1897, at Preston, Idaho, was ordained to the Apostleship and became a members of the Council of the Twelve on 11th October, 1945. Long known as an appealing speaker and convincing missionary, Elder Cowley, had been a powerful influence for good among the Pacific Islanders by whom he is dearly loved. He served in a presiding capacity over all the Church's missions in the Pacific, visiting them frequently.

Of genuinely friendly disposition, Elder Cowley was always possessed of the missionary zeal characteristic of all who truly love the Lord. He filled his first mission in New Zealand at the age of 17, and while there developed an enduring love for the Maori people.

Among other things, on this mission, he translated the Doctrine and Covenants, the Pearl of Great Price into the Maori language, and re-edited the Book of Mormon. In 1938 he returned to New Zealand to preside over the mission, from which position he was called to the Apostleship.

Surviving him are his wife, Sister Elva Taylor Cowley, his daughter, Mrs. Val Sheffield, a son and one granddaughter.

Authorities Called

Elder Richard L. Evans, 47, was sustained October 4th, 1953, at the general conference of the Church, as a member of the Quorum of the Twelve Apostles. Elder Evans is a former member of the Seven Presidents of Seventy, and is widely known throughout the Church for his eminence in the field of literature and religious thought.

Elder Hugh B. Brown was called as an Assistant to the Quorum of the Twelve Apostles. He has long been prominent in Church circles and has given devoted and loyal service to missionary work. Twice Elder Brown served as President of the British Mission, beginning his work here in 1937 and concluding it in 1940. At the outbreak of World War II he became the co-ordinator of Servicemen for the Church. This function he performed under direction of the Twelve Apostles.

Marion Duff Hanks, 31, was called as a member of the First Council of Seventy. Elder Hanks is well known in Salt Lake City for his athletic activities, as a teacher of L.D.S. seminary and institute, and an instructor of missionaries in the mission home.

Food for Faith

UNEMPLOYMENT, relieved only by temporary work, the incessant needs of a hungry family and steadily mounting debt drove father Jones on his knees to the Lord one August morning last summer.

Aimlessly but hopefully thereafter he walked out along the

high road toward town. A lorry came by, going his way. The driver stopped and offered him a ride.

Jones had no work, the friendly driver learned as they rode along. The firm for which he drove needed two workmen at once. In Belfast he called his firm. Jones was told to call at the company's office in Portadown at six o'clock. This he did,

got the job, and started work the next day.

Coincidence—some may say.

"Father, I thank Thee," says Jones, who believes his petition for help was promptly answered by a loving Father who knew his need before he asked and who will provide when we "ask in faith, nothing wavering."

Submitted by

President B. K. Christensen

Casual or Anxious ?

DO you warm up to a friend who is casual with you, and who shows only a half interest in you? Neither does anyone else. Your natural impulse is to be cool with those who are cool with you. No one enjoys a frigid type of acquaintanceship which is hardly an acquaintanceship at all.

It is the warm glow of friendship which brings forth your response. With no effort at all you "warm up" to someone who is genuinely interested in you, and who proves that interest by the way he treats you.

Have you ever tried to apply that same idea to your attitude toward the Lord? Are you casual and cool with Him, or is your interest in your Heavenly Father so genuine that you are enthusiastic about Him and His work?

He has repeatedly shown that he responds to cool and casual treatment very much as you do. He told one of the ancient congregations that he disliked a lukewarm attitude and because they were neither hot nor cold he would "spew them" out of His mouth.

He expects enthusiasm on our part in regard to His work. He told Joseph Smith we should be anxiously engaged in a good cause, that we should do much to build up the kingdom of our own free will, and not wait to be commanded in all things.

Not only does he expect enthusiasm of expression, but enthusiasm in activity as well, for he commands us to be good producers. We must bring forth much fruit. "Herein," He said, "is my father glorified, that ye bear much fruit. So shall ye be my disciples."

On the other hand He let it be known that He will cut off those branches which do not produce. At one time He cursed the fig tree which bore no fruit. And again He said that the idler shall not eat the bread nor wear the garment of the labourer; faith without works is dead.

If you had a farm and your helpers were casual in the way in which they worked, how would you react? If they only partly milked the cows and partly cut the hay and partly harvested the grain and partly fed the cattle,

what would you do?

Or if you were a commander in the war and your men fought for you part of the time and part of the time engaged in evil practices in co-operation with the enemy, what would you do?

If there is one thing the Lord demands, it is allegiance, and there is no allegiance—genuine and true—which is not enthusiastic.

We in His Church must be willing and enthusiastic workers. We must be anxiously engaged in a good cause. We must enthusiastically carry on our Church assignments. We must be anxious to do our work well. We must be anxious to keep the Sabbath, anxious to pay our tithes, anxious to be honest, anxious to be clean, anxious to be humble, anxious to be true.

We must be willing to do things without being commanded. The Lord made this abundantly clear when he said:

“It is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause and do many things of their own free will, and bring to pass much righteousness. For the power is in them wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward.

The casual worker, whether in factory, farm or Church, is not the valiant worker, neither is he a great producer.

Can we afford to be casual with the Lord? Can we treat His work lightly? We can do as we like for we are free. But let us always remember that as we sow likewise shall we reap.

Editorial—Church News,
November 14th, 1953.

Thy Sweet Love Remember'd

When in disgrace with fortune and men's eyes
I all alone bewep my outcast state,
And trouble deaf heaven with my bootless cries,
And look upon myself, and curse my fate;

Wishing me like to one more rich in hope,
Featured like him, like him with friends possest,
Desiring this man's art, and that man's scope,
With that I most enjoy contented least;

Yet in these thoughts myself almost despising,
Haply I think on Thee—and then my state,
Like to the lark at break of day arising
From sullen earth, sings hymns at heaven's gate;

For thy sweet love remember'd, such wealth brings
That then I scorn to change my state with kings.

William Shakespeare

THE GODHEAD

THE Bible describes the God-head as consisting of three separate personages:

“And Jesus, when he was baptised, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the **Spirit of God**, descending like a dove and lighting upon him. (16)

“And lo a voice from heaven, This is my beloved Son, in whom I am well pleased.” (17) Matthew 3:16-17.

Note in these passages: Jesus comes out of the water; the Spirit of God descends and lights upon him; a voice, of the Father, acknowledges that He is pleased with His son.

(Jesus in Gethsemene.)

“Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. (38)

“And he went a little further, and fell on his face, and prayed, saying, O my Father, if it were possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.” (39) Matthew 26:38-39.

Here the individuality of Jesus and of His Father are indicated. Jesus yields His will to the will of His Father.

* * *

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (3)

“I have glorified thee on the earth: I have finished the work which thou gavest me to do. (4)

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee

before the world was.” (5) John 17:3-5.

Jesus, speaking, addressed God, the Father, and refers to Himself as the second person.

“But he, (Stephen), being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; (55)

“And said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.” (56) Acts 7:55-56.

Stephen, the martyr, “being full of the Holy Ghost, saw the “son of man”, “standing on the right hand of God”, testifies of three separate personages.

Joseph Smith’s experience in the great, first vision, is a further illustration, resembling the experience of Stephen:

“... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. (16)

“It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is my Beloved Son. Hear Him!” (17). Pearl of Great Price, Joseph Smith, 2:16-17.

The author of the second epistle to the Corinthians wrote of three personages of the God-head in closing that letter— (II Cor. 13:14):

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

The epistle to the Hebrews opens with a clear reference to two separate beings in the Godhead:

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, (1)

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds: (2)

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power; when he had by himself purged our sins, sat down on the right hand of the majesty on high." (3) Hebrews 1:1-3.

In John 10:30, the apostle quotes Jesus, as saying:

"I and my Father are one."

In chapter 17, verse 11, he quotes Him again, Jesus, this time addressing the Holy Father, as one of their plurality, also suggests that many separate beings, the apostles, may "be one" with the Lord:

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou has given me, that they may be one, as we are."

These passages from John's Gospel refer to oneness of purpose in the Godhead and are not properly considered to be evidence of God, the Father, and Jesus Christ, being one and the same substance. In substance they are two personages. In purpose they are united. They

two have oneness of purpose.

* * *

Other Bible descriptions of the Godhead add further light on the subject:

For example: Bible descriptions of Jesus Christ, the Son, show that He was physically so like other men, that they considered Him one like unto themselves:

"And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished and said, Whence hath this man this wisdom, and these mighty works? (54)

"Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?" (55) Matthew 13:54-55.

And further: the Bible, quoting Jesus, Himself, describes Him as having flesh and bones, and this after His crucifixion:

"And as thus they spoke, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. (36)

"But they were terrified and affrighted, and supposed that they had seen a spirit. (37)

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? (38)

"Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have. (39)

"And when he had thus spoken, he shewed them his hands and his feet. (40)

"And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? (41)

"And they gave him a piece of a broiled fish, and of an honey-comb. (42)

"And he took it, and did eat it before them." (43) Luke 24: 36-42.

Jesus confirmed other scriptures relating to His likeness to the Father:

"Jesus saith unto him, (Thomas) I am the way, the truth and the life: no man cometh unto the Father, but by me. (6)

"If ye had known me, you should have known my Father also: and from henceforth ye know him, and have seen him. (7)

"Philip saith unto him, Lord, shew us the Father, and it sufficeth us. (8)

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" John 14:6-9.

Paul understood and taught that Jesus was in the express image of the Father.

"God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, (1)

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; (2)

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; (3) Hebrews 1:1-3.

That man is made in the image of God is ancient doctrine.

"And God said, Let us make man in our image, after our likeness . . . (26)

"So God created man in his own image, in the image of God created he him; male and female created he them." (27) Genesis 1:26-27. See also Genesis 5:1-3.

Paul warned that the truth would be handled deceitfully, and that "The god of this world" would blind the minds of them that believe not:

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (4) II Cor. 4:4. Read also verses 1, 2 and 3.

Jesus, after His crucifixion, appeared with His body and spirit reunited; and in that status was taken up into heaven:

"Until the day in which he was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen. (2)

"To whom He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (3) Acts 1:2-3.

"And when He had spoken these things, while they beheld, He was taken up: and a cloud received Him out of their sight. (9)

"And while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel: (10)

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like

—Concluded on page 18

Stories of our Latter-day Saint Hymns

Edited by Sister Elaine Reiser

Joseph Smith's First Prayer

(O How Lovely was the Morning!)

O how lovely was the morning!
Radiant beamed the sun above,
Bees were humming, sweet birds singing,
Mus'c ringing through the grove,
When within the shady woodland,
Joseph sought the God of love.

Humbly kneeling, sweet appealing—
'Twas the boy's first uttered prayer—
When the powers of sin assailing
Filled his soul with deep despair,
But undaunted still, he trusted
In his heav'nly Father's care.

Suddenly a light descended,
Brighter far than noon-day sun,
And a shining, glorious pillar
O'er him fell, around him shone,
While appeared two heav'nly beings,
God, the Father, and the Son.

"Joseph, this is my Beloved,
Hear Him!" oh, how sweet the word!
Joseph's humble prayer was answered,
And he listened to the Lord.
Oh, what rapture filled his bosom,
For he saw the living God.

This impressive hymn is based upon the greatest event that has occurred in these latter days. It was inspired by the Prophet's own account of the vision of the Father and the Son. An account of this may be found in *The Pearl of Great Price*, Extracts from the Writings of Joseph Smith, chapter 2, verses 11 to 17.

Upon seeing a painting entitled "The First Vision" by C. C. Christensen, George Manwaring became so impressed that he wrote the words which we now sing.

Although songs had been written concerning the Restoration

and the Book of Mormon, no author or composer had presented the Church with a hymn telling the story of the vision of the young Joseph Smith.

"Joseph Smith's First Prayer" was first sung in public by a young woman, Sarah Ann Kirkman, who later became the wife of Patriarch Keddington.

THE HYMNIST

(Sketch by Mrs. L. A. Stevenson)

George Manwaring was born in Sandback, Cheshire, England, on 19th March, 1854. He was the son of Henry and Sarah Barber Manwaring. He had three brothers and two sisters. The family immigrated to America in 1871, after having joined the Church of Jesus Christ of Latter-day Saints. They lived for a time in Salt Lake City but moved permanently to Springville, Utah.

George Manwaring loved to sing and after the family was settled in Salt Lake City he joined the Fourteenth Ward Choir, where he met Electa Stevenson, daughter of Edward Stevenson and Emily Williams Stevenson. They were later married in the Endowment House on 26th October, 1874. They were the parents of seven children.

George Manwaring's ancestors were at one time wealthy and owned estates in England under a lordship but he was self-taught. He was not however

—Concluded on page 22

THE PURPOSE OF MORTALITY

Home Study Course—Lesson IX

References:

Adam understood purpose of creation. Moses 5:6-12.

Men to be tested. Abraham 3:22-26.

Joy in Mortality. 2 Nephi 2:25.

Discussion:

“By Mine Only Begotten I Created:”

The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein:

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

—Psalms 24:1-4.

In the first two chapters of Genesis we have an account of the creation of the earth and its heaven and all things in them, according to the design and command of the Almighty. In the Book of Moses (Pearl of Great Price) we have the same account more plainly stated in which we find the following:

And it came to pass that the Lord spake unto Moses, saying: Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest.

After the creation of the earth and its heaven and the placing in heaven and upon the earth of all manner of life, man was placed upon the earth and given dominion over all things.

And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness; and it was so. And I, God, said: Let them have dominion over the fishes of the sea, and over the fowl of the air, and over

the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.

And I, God, blessed them, and said unto them; Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

After all things were created and man, the crowning glory of all this creation, was placed upon the earth, he was given dominion over all things with power to govern and have full authority under the directing hand of his eternal Father, who placed him on the earth. Man is the offspring of God, made in the image of the Father and the image of Jesus Christ His Only Begotten Son. He is clothed with intelligence and the power to act for himself, thus becoming a free agent according to the decree of the Father before the foundations of the earth were laid.

When the earth was prepared for the advent of man, the Lord declared that the earth itself and all these creations were “very good.” Things did not remain “very good,” however, for a great change came. Man fell from his station where there was no death, pain, sin, or sorrow, but where he was unable to distinguish good and evil, for he had not received the knowledge which the earth-life was destined to bring. In the wake of his fall there came a great change in and upon the earth. Mortality replaced immortality; temptation, misery, sin and death were ushered in and spread over the face of the earth.

The question naturally arises in the mind of the inquiring, thoughtful individual: What was the purpose of all of this creation which was designed before the earth was formed? Why was

man predestined to pass through all the vicissitudes of the mortal probation which we find upon the earth today? Why could not Adam and Eve obey the commandment given to them and multiply and fill the earth with their posterity of spirits clothed with physical tabernacles without passing through the ills of the mortal life? These and like problems have proved to be a mystery which have caused much discussion and have baffled many of the wise and learned of the world through many generations. There are those, of course, who refuse to accept the teaching of the scriptures and who maintain that conditions as they now exist have always been the same upon this earth and that there was never such a thing as the "fall" of Adam. Those who advocate this doctrine teach that death was always here and is, by nature, inherent in all things pertaining to this earth, without any transgression of a law, and hence there is no need of an atonement, and there cannot be a redemption from a condition that by nature always existed.

The solution of these problems comes purely and solely through the revelations of the Lord as He has made them known from time to time to his servants. The Architect and Builder of this earth had definite plans in relation to the varied life upon the earth and especially so in relation to man. We have been taught that "Adam fell that men might be; and men, are that they might have joy." This, in one terse sentence, presents the whole philosophy of life. As members of the Church we are under obligation to accept the word of the Lord as it has been revealed through the prophets. We are in duty bound to believe that the fall of Adam was a fact and that it was essential to the ultimate destiny of man. We are obliged to accept the atonement of Jesus Christ as being based upon the fall, and brought to pass in order to repair the broken law and atone for the transgression of our first parents, which transgression brought death, both spiritual and mortal, into the world. It was, moreover, through this transgression that the attendant joys and

sorrows, pleasures and pains which accompany mortality were ushered in. It is according to the divine eternal plan that man shall pass on into the grave and out again through the resurrection to immortality and eternal life.

The purpose of this earth-life, so far as man is concerned, is that he may, through all the vicissitudes of mortality, prove himself worthy of advancement to the fulness of exaltation, or, through rejection and transgression of divine law, receive a reward of punishment and denial of blessings according to his works. Whether he receives exaltation or condemnation, will be a reward based upon individual merit.

In the spirit world man walked by sight. He was in the presence of the Father and Son. He had his agency to accept or reject the covenants and commandments which were given there. We are told that one-third of the spirits rebelled against the plan of salvation due to the persuasion of Lucifer, who aspired to become the redeemer of the world through the introduction of unjust principles. In that spirit existence we were able to comprehend that there were many blessings which we did not there possess. We beheld the Father in His glory and without question, we longed to be like Him. The plan of salvation was presented and the spirits of men were informed that only by passing through this mortal probation, where they would come in contact with temptation and all manner of evil as well as the good, and by passing through death and the resurrection could the exaltation come so that they could be like our glorious Father. We were informed that we would have to walk by faith, not by sight. Moreover, many would yield to temptation and sin and would refuse to accept the divine law of the Gospel which should be given us for our guidance and by means of which we would come back into the presence of the Father and the Son. We understood the dangers and the risk of failure in making the journey through the mortal life, yet we rejoiced and were glad to have the opportunity to come and receive all that mortality offered.

What we accepted there, without doubt, was accepted by all with eyes open and with understanding of the dangers and advantages fully understood.

With this objective in view, this earth was prepared for the habitation of the sons and daughters of God, so that they could all pass through mortality and here gain the experience so essential to advancement on to perfection, after the resurrection from the dead. Adam and Eve were placed at the head, and given the responsibility of introducing the mortal life, and making it possible for all the spirits who were assigned to this earth to come in their proper times and seasons, to obtain the experiences here awaiting them.

When Adam was driven out of the Garden of Eden and from the presence of the Lord, because of his transgression, the Lord sent angels to instruct him. He was taught the plan of the Gospel and how, in the Meridian of Time, Jesus Christ would come to make amends for that transgression. When this information was received Adam rejoiced, and the darkness and gloom, which surrounded him after he had been driven out from the presence of the Father and had become spiritually dead, was dissolved.

The Father conferred upon Adam the Priesthood, and established with him and his posterity a perfect form of government. This government was a theocracy. Men holding the Priesthood ruled under direct revelation and commandment. Jesus Christ, who created the earth, was the rightful ruler. After the transgression of man the Redeemer became the Advocate for man with the Father, and from that day on was and is the rightful Mediator for all mankind. Although he had not at that time obtained the stage of earth-life, and had not a body of flesh and bones, yet He was the Creator and rightful ruler of the earth. He it was who gave the law to Adam and to all the prophets, and while a government was established among mortals on the earth, yet it was their bounden duty to accept the rule and guidance of Jesus Christ. The government was Patriarchal and the Priesthood ruled.

Man was in all respects accountable to God, for, as we quote from the Psalmist David at the beginning of this lesson: "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." It is His for He made it, and while rebellion has come and men have set up governments of their own, rejecting the divine guidance of the rightful King, yet he has never relinquished His claim and surrendered His place to the authority of mortals upon the earth.

From all that has been revealed it is the right of Jesus Christ, who bought us through the shedding of His blood and who is the Redeemer of the world, to reign and rule upon the earth. The Lord did establish His law with man in the beginning. He gave him commandments and caused him to enter into covenants, which, if he had continued to keep until this day, the earth at this time would be full of righteousness, peace and happiness. It is due entirely to man's rebellion and refusal to accept the guiding hand of Him "whose right it is to rule," that the present distress, misery and wickedness is so prevalent in all parts of the world.

Questions:

1. Why did we not wish to remain in the spirit-world?
2. What is meant by the statement: Man is that he may have joy?
3. Why did Adam and Eve rejoice upon learning of the gospel plan?
4. Have we equal cause for rejoicing?
5. How can the restored gospel be made a blessing to us?
6. Why should we strive to keep all the Lord's commandments?
7. In what respect was the government in Adam's time a perfect one?
8. Why was it changed?
9. When and under what circumstances will we have that same kind of government?

Marks of the Great United Church

By President David O. McKay

ONCE this reason for the existing disunion throughout Christendom is recognised, and with it the acceptance of the fact that Jesus Christ, the author of our salvation, is the only one who has the authority and right to establish His Church among men—once the ministers of the sectarian churches of so-called Christianity are absolutely honest with themselves and mankind, and will acknowledge the fact that they have not been divinely authorised to officiate in the name of Jesus Christ nor to administer any ordinances in His Church—once they accept the dictates of reason, and the teaching of the scriptures, both of which give the conviction that a man must be called of God to officiate in the ordinances of the gospel—then, and not till then, will the great difficulty be overcome of establishing one great united Christian church upon the earth.

Such a church will be called the Church of Jesus Christ.

Such a church will be the same in all essential principles and ordinances as that which Christ established when He was upon the earth.

Such a church will have apostles, prophets, pastors, teachers, evangelists, deacons, and other necessary helps in government.

In that church there will be never a question as to the source of the finances necessary for its temporal needs; never a question as to who shall receive the funds

nor as to how and by whom they shall be dispersed. All this will be in accordance with the law of God.

In that church there will never be a question as to the relation of one official to another, no matter how great its numbers nor how unlimited its subdivisions; perfect order and harmony will always exist because the organisation is of divine origin.

In that church men will not preach for money nor divine for hire; but every worthy man will be a priest; a servant of the people, a preacher and teacher of righteousness; every worthy woman will have an opportunity to render service in a perfectly organised capacity.

In that church the millionaire and the man of humble earnings, the professional man, the artisan, and the labourer will all meet on common ground, and study, in equality and brotherhood, the divine principles of happiness, progress, and eternal life.

In that church the poor need not and should not suffer from a lack of sufficient food, clothing, and shelter, because ample provision will be made for the physical, the temporal, as well as the spiritual salvation of every human being.

In short, the Church of Jesus Christ, the universal church, will acknowledge the fatherhood of God and make not only possible but practical the universal brotherhood of man.

That church is already upon the earth, established by God the Eternal Father and his Son Jesus Christ, by whose divine authority men are now commissioned to officiate in all the ordinances of the gospel. The necessity of its having been so established by direct revelation was shown to the Prophet Joseph Smith in the words of the Saviour who declared that the contending "creeds were an abomination in his sight."

Until the authority of the

Redeemer is acknowledged, in vain will so-called Christian sects seek for unity; and in vain will they strive to regain the power they once held over the minds and hearts of the children of men. In vain, also, will they fight against the Church of Jesus Christ, which is destined to grow until it fills the whole earth, until every knee shall bow and every tongue confess that Jesus is the Christ.

Millennial Star,
85:248-250 (1923).
David O. McKay

—Concluded from page 12

manner as ye have seen him go into heaven." (11) (Acts 1:2, 3, 9, 10, 11.)

This same Jesus . . . in like manner . . . with body and spirit. . . will come again.

* * *

Inasmuch as the first of the Ten Commandments says:

"Thou shalt have no other gods before me." (Exodus 20:3) It is important that we hold no false ideas about the God whom we worship, and serve. To worship God according to a false idea of

Him is equal to worshipping another god.

CONCLUSION

The Bible describes the God-head as consisting of three personages, who are united in purpose. They are, God the Father; His Son, Jesus Christ, and the Holy Ghost.

The Bible describes God, the Father, and His Son Jesus Christ, as having bodies of flesh and bones, and spirit.

The Bible says that man was created in the image of God, after their likeness.

September 16th, 1877

"To accomplish this work (temple ordinances) there will have to be not only one temple, but thousands of them, and thousands and tens of thousands of men and women will go into those temples and officiate for people who have lived as far back, as the Lord shall reveal."

Brigham Young,
Journal of Discourses,
Vol. 3, p. 372.

"It is certain that Latter-day Saint temples will, eventually, be built in various localities throughout the world, where the Lord's people assemble in sufficient numbers."

D. M. McAllister,

Temple Recorder,
Millennial Star,
Vol. 87, p. 618, 1925.

From the pages of the Millennial Star.

The British Mission in Retrospect

This article is introductory to the story of the British Mission. In succeeding issues we shall briefly tell of the many incidents, indeed adventures, met with by Missionaries to this land and of the courage and devotion of their many British converts, of whom so many traversed the plains to help build Zion "in the tops of the mountains."

The Establishment of the British Mission

THE inauguration of the British Mission was an enterprise accomplished not without difficulty.

Heber C. Kimball was selected to lead the first party of missionaries of the restored Church of Jesus Christ to come to Britain, and his name will forever be held in honourable remembrance by Latter-day Saints of British origin. His party, comprising seven people, arrived at Liverpool on the 20th July, 1837, the year of the young Queen Victoria's accession to the throne. At Preston, to which they immediately went, they saw on an election banner the words "Truth will Prevail." This seemed to be a favourable omen, but the brethren met with a good deal of opposition.

Yet, through the good offices of the Rev. James Fielding, brother to one of the missionaries, many contacts were made, some of whom were later baptised. Gradually branches were established. In this first phase the missionaries' efforts met with deserved success.

The second phase came in 1840. For all the missionaries involved at that time, and for their families too, it meant a great sacrifice in the face of sickness and often poverty. Profound faith and great courage were here combined.

This time the party included several Apostles, among them Wilford Woodruff. They all travelled without purse or scrip and went to work immediately on arrival in this country. Of the many stories associated with the missionaries' activities that of Elder Wilford Woodruff is perhaps the most well known. His preaching to a group of men and women at Ledbury, Herefordshire, who had broken off from the Methodists, was highly successful and in a short time approximately 600 people were converted, including many originally hostile. The other missionaries were meeting with success in their respective fields of labour and by October, 1840, there were about 4,000 Church members in this country excluding those who had already emigrated to America.

In April, 1841, most of the Apostles left for home rejoicing at the result of their labours, having published 5,000 copies of the Book of Mormon and 50,000 tracts and pamphlets. In addition they established the Millennial Star under the editorship of Parley P. Pratt, the first edition of which appeared on the 27th May, 1840. Published continually ever since it is the oldest Church publication.

We are all indebted to the courage, faith and unselfishness of those who brought the gospel to these shores. **Marjorie Rushton**

Relief Society Page

Theology and Visiting Teaching

More outstanding characters are introduced in the further study of the Book of Mormon, in the book of Mosiah.

King Noah, King Limhi, Zeniff, Ammon, Amaleki and others shall we study. The account of of the Book of Ether (the 24 gold plates) which contained an account of the history of the Jaredites since the time they left Zarahemla will intrigue you.

Two questions from the Relief Society Magazine state: In what way do individuals pay for their violation of the moral Law? Do nations as well as individuals pay a price for unrighteousness?

The Visiting Teaching message from the Book of Mormon gems of truth from Mosiah 4:13 endeavours to show the importance of refraining from injuring one another. Brigham Young saying: "To conquer and subdue, and school ourselves until we bring everything into subjection to the law of Christ, is our work. The thousands and tens of thousands of incidents that make up the sum of human lives whether for good or evil depend on a momentary watchfulness and care. Let each person be determined . . . to be the master of himself."

Work Meeting

Family Money Management is considered in the buying plan which will help you anticipate most of your needs.

1. Do you know what style of clothes are best suitable to you?

(a) For your age.

(b) For your height and weight.

(c) For your complexion.

(d) For your pocket book.

2. Do you combine some of your wardrobe costumes to compliment or contrast?

3. You can change the appearance of a suit, frock or jumper by adding attractive accessories.

(a) A new collar.

(b) A scarf.

(c) Laces.

(d) A colourful buttonhole or corsage.

(e) Gay flowers.

(f) Beads.

Social Science

The place of the Constitution in history and its importance as an achievement of man's struggle for freedom, will be studied in the Course. The objective will be to show to the Latter-day Saints that the Constitution was an inspired document.

Anglo-Saxon and British institutions and documents formed the vast historical background of the Constitution.

All Relief Society women should acquaint themselves with the concepts of liberty and justice which it embodies, presented in these lessons by Elder Albert R. Bowen.

Literature

A greater appreciation of Charles Dickens and his literary contributions will be gained after consideration of the Christmas Carol, so often read at Christmas,

—Concluded on page 24

District Activities

District Activities returns to the Star columns this month. District Presidents have already been instructed to invite Branch Presidents to appoint a reporter in each Branch. Full accounts of **Special Functions and Events** are required with **all details as to names of organisers and participants correctly rendered**. Please be careful regarding dates, particularly with regard to Baptisms, births, deaths and marriages.

LEEDS

On November 14th a District Old Folks' Party was held. Fifty people over the age of 60 years were entertained after an excellent meal. A film of President J. Reuben Clark and President Stephen L Richards giving their Conference addresses was shown followed by items presented from each branch of the District. Sister Huddelson had the record for the longest service in the Church, while Sister Lee was the oldest lady present and Mr. Kirk the oldest man, being 91 and 84 years old respectively. Sister Ackroyd is the oldest member in the District at 97, but was not able to be present.

A Home Sunday School has been started at the home of Brother and Sister Walters of **Castleford** with Brother and Sister Scolfield assisting them.

Halifax Branch have just taken over new premises and Dewsbury members are redecorating their building.

Bradford Branch held a Bazaar on November 21st and two very good plays were presented to round off the evening.

SHEFFIELD

A really fine Musical Revue was presented in the **Sheffield Branch** on November 28th the proceeds going to the Sunday School. The programme was given by the Jessie Lester School of Dancing, and Miss Lester is to

be commended for her splendid efforts, both on this occasion and previously to raise funds for the Lord's work.

Doncaster Branch held a Sale of Work on November 28th, and the proceeds were devoted to the branch Building Fund. The Priesthood and Sunday School children joined with the Relief Society sisters in making articles for the sale and £46 was realised.

LONDON

South London Branch Primary held a "Penny Party" on Saturday, November 7th, at which a number of original ideas were used to raise funds for their growing organisation with marked success. A Dance continued the activities during the evening at which a goodly number of members and friends appeared to enjoy themselves. All arrangements were in the hands of Sisters Caroline and Elaine Reiser assisted by Sister Madeline Hill, the recently sustained Primary President.

Two Film Shows were presented at "Ravenslea" in recent weeks, the profits going towards the Sunday School Funds. Full length feature films were shown with supporting "shorts" under the direction of Superintendent D. Eggett.

"The Ravenslea Revellers" re-appeared on Friday and Saturday, December 18th and 19th in

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uneducated because he had high ideals and a brilliant mind.

He married a second time, to a woman named Martha Whitaker. To them were born three sons. He was but 35 years of age when he died. Weakened in body, he succumbed to pneumonia on the 7th July, 1889.

THE COMPOSER

Adam Craik Smyth was born 29th February, 1840, at Manchester, Lancashire, England. He was a pupil of Sir Isaac Pitman, the originator of the shorthand system, and held a diploma awarded by Sir Isaac.

Early in 1864 he immigrated to Utah and reached Salt Lake City in October of the same year. He had never heard of the Latter-day Saints until he reached the

valley, however. Then he became interested in the Gospel. He moved to Mendon, Cache County, where he was baptised. From Mendon he returned to Salt Lake City and there taught music in the schools.

Later Adam Smyth moved to Fountain Green, then Manti and became a recorder in the Manti Temple, a position which he held until his death, January 12th, 1909.

He was an accomplished musician. He understood harmony and counter-point and composed many tunes and anthems. Among his compositions are: "Never be Late," "Jesus Bids me Shine."

Taken from "Stories of Latter-day Saint Hymns" by George D. Pyper and printed with permission of Alva H. Parry, Manager Deseret Book Company.

TEMPLE BUILDING FORESEEN

"As the ancient worthies appreciated the ordinances, the revelations, the ministrations, and the powers of the Lord's House in their midst, so do the Saints of Latter-days. As in the tabernacle, a portion of the Priesthood was bestowed, so in the temple at Kirtland was a measure given. As in the temple at Jerusalem, a greater portion was bestowed, so also in the Holy Temple of the city of Joseph were made known the wonderful purposes of Jehovah concerning the past, the present, and the future generations of man, both living and dead. Hundreds have secured unto themselves and their posterity the glorious promise of eternal life, and have obtained power to build up the

Kingdom of God in the earth, and become saviours upon Mount Zion. Having thus made their calling and election sure, they labour with increasing assiduity, and all the faithful may become partakers of the same glory; and this must be effected by the same means, viz., in the House built unto the Lord. Therefore, Saints in the British Isles, let us arise and build!"

Franklin D. Richards,
Millennial Star,
Vol. 14, p. 9, 1854.

"... A thousand years will be devoted to this work of redemption; and temples will appear all over this land of Joseph—North and South America—and also in Europe and elsewhere . . ."

Journal of Discourses 19:229-230,

British Mission Notes for the History Books

ARRIVALS

	From	To
November 13th		
Elder C. Smith Sumner	Salt Lake City, Utah	London
November 26th		
Sister L. LeArta Anderson	Salt Lake City, Utah	Norwich
Elder James Lewis Beecroft	Provo, Utah	Liverpool
Elder Robert Foster Bennett	Salt Lake City, Utah	Scotland
Elder Charles Richard Devey	American Fork, Utah	Birmingham
Elder George Donald Durrant	American Fork, Utah	Hull
Elder Sheldon Mahlon Edwards	Boulder City, Nevada	Scotland
Elder Neil John Ferrell	Huntsville, Utah	Birmingham
Elder Terry Eugene Harrop	Aberdeen, Idaho	Newcastle
Elder Kenneth Ross Howes	Roy, Idaho	Newcastle
Sister Carma Lance	Moab, Utah	Manchester

TRANSFERS

	From	To	Date
Elder L. James Ottesen	London	Nottingham	November 4th
Elder Samuel E. Sessions	Nottingham	Liverpool*†	November 9th
Sister Zatlle Sessions	Nottingham	Liverpool	November 9th
Elder Stephen R. Covey	Nottingham	Ireland	November 9th
Sister Muriel M. Thole	Manchester	Norwich	November 30th
Sister Florence Maltzan	Newcastle	London	November 28th
Elder Hugh B. Graham	Scotland	Leeds	December 3rd
Elder Rodney H. Brady	Hull	London Office	December 3rd
Elder L. James Ottesen*	Nottingham	London Office	December 7th

* Special Representative.

*† To serve as District President.

APPOINTMENTS

Elder John Preston Creer was appointed president of the Nottingham District, November 9th, 1953.

RELEASES

	Districts of Service
November 10th	
Richard E. Ostler	Bristol, Norwich*
Leone Elaine P. Ostler	Nottingham, Norwich, London Office
November 20th	
Richard S. Orgill	London, London Office**
Willis H. Brimhall	Wales, London Office***
Lyle Holland	Liverpool
Lola L. Holland	Liverpool
Charles F. Perrett	Bristol, Liverpool
Joseph H. McPhie	Newcastle, Scotland, Liverpool*
Henry J. Stagg	London, London Office
LeRoy M. Roberts	Sheffield*
November 26th	
Gerald W. Litchfield	London, Ireland
December 4th	
Arvilla Maud Dudley	Hull
December 8th	
Lydia Mary Stewart	Scotland, Wales, Leeds

* Served as District President.

** Served as Mission Secretary.

*** Served as Associate Editor of the Millennial Star.

BAPTISMS

BIRMINGHAM DISTRICT

November 14th

John W. Passey of Kidderminster

Kathleen W. Grant of Wolverhampton

Ivy Crawford of Birmingham

William R. Boulter of Birmingham

Margaret C. Marston of Northampton

Ruth Marston of Northampton

BRISTOL DISTRICT

November 14th

Anthony F. Vincent of Weston-s-Mare

Angela R. Jones of Weston-s-Mare

William J. Gardiner of Weston-s-Mare

Christopher Crabtree of Weston-s-Mare

November 22nd

Joan M. Lewis of Bristol

Hazel M. Lewis of Bristol

HULL DISTRICT

October 25th

Robert A. Oliver of Hull

William E. Jubb of Hull

IRISH DISTRICT

November 7th

Norah Glover of Belfast

LEEDS DISTRICT

October 31st

Doris Hewitt of Huddersfield

Olga Andrews of Dewsbury

Joyce T. Burrows of Leeds

LIVERPOOL DISTRICT

October 25th

Trevor H. Jones of Liverpool

November 1st

Jacqueline Grindrod of Accrington

Maureen Taylor of Blackburn

Irene Taylor of Blackburn

November 15th

Arthur Davies of Liverpool

Clifford R. Johnson of Liverpool

LONDON DISTRICT

October 31st

Stephanie Campbell of Catford

NORWICH DISTRICT

November 1st

Trevor J. Watling of Colchester

November 14th

Vera M. Lee of Southend

Clinton Lee of Southend

Barry F. Lee of Southend

NOTTINGHAM DISTRICT

November 15th

Pamela A. Sparks of Derby

Howard King of Derby

Richard C. Cooper of Derby

SCOTTISH DISTRICT

November 21st

Agnes M. Inquieti of Airdrie

Rebecca Marshall of Glasgow

Duncan M. Thomson of Glasgow

WELSH DISTRICT

November 21st

Erick S. Robst of Cardiff

Cyril W. West of Cardiff

Sarah J. West of Cardiff

Peter F. Petersen of Cardiff

Concluded from Relief Society Page 20 and David Copperfield, his autobiography.

You will want to read or re-read other stories which you will recall from school days, and bring to memory some of the famous "Dickens' Characters" that have lived through the ages.

Is there one of Dickens' books on your bookshelf? You will enjoy a few hours of pleasure and good reading to open these pages again. Then share your reading with the members of your Relief Society group.

Elizabeth Reiser

Concluded from page 21

a new entertainment with a Christmas "flavour." After a year or so the group were recognisable from one or two old familiar faces and one of their original sketches. Good clowning, singing and acting marked a successful evening's entertainment, and an enigmatically worded programme plus a pretty speech of thanks for applause at the end of the second performance by the chief comedian gave production credit to "Allan Sundry."

NEW YEAR

New Year!
Brief measure of eternity,
Begins again
To bring us . . . ah!
Intriguing thought!
Is't known by any soul?

How much,
Sometimes, we'd give to know
What future living holds for us.
Decisions, difficult, could be settled with ease
To fit a plan,
Preconceived, with knowledge rare;
We'd turn our lives into new grooves:
A planned existence!
Work, Rest and Pleasure
Would be pre-proportioned
In strictest ratio
To get the utmost from the ever-ebbing life,
IF . . . we could but know,
In advance.

Yet wait!
Give thought a moment;
Is there real advantage
In knowing clearly what's to be?
Does not the glorious unexpectedness
Of life's unfolding
Make the living of it
What we call
Adventure?

To know!
To know that, certain as night follows day;
Stars keep their orbits
Deviating not a wit;
E'en as the whole round earth itself
Keeps turning
Correctly, unremittingly:
We,
Are destined, to do
This—and that . . . ?

Destined?
Most provoking thought!
Is there
 "A destiny which shapes our ends
 Rough-hew them how we will?"
Do we not shape our future
By what we do
Today?

J.P.H.

A Visit to the Temple Site

Today I walked on Holy ground
Far from the restless throng,
Where nature in her glory raised
A glad, triumphal song,
A paean of joy and thankfulness
Which made my heart rejoice
And every bird took up the strain
"We heard a Prophet's voice."

Today I walked on Holy ground
Where stood our Prophet dear,
My spirit soared to heights unseen
I felt God's presence near;
Within this sacred Holy place
Methought I heard Him say
"My blessings on my people here—
Prepare—do not delay."

Today I walked on Holy ground
Where soon God's House will stand,
The symbol of our dearest hopes
In this our own dear land,
And humbly as I bowed my head
In reverence and praise—
I solemnly did promise God
To serve Him all my days.

Gladys Quayle